

THERE IS NOTHING WORSE THAN TO BE INTRODUCED AS A TRUMPET, AND THEN TO PREACH LIKE A JEWS'-HARP.

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

The Baptist Examiner

The Paper With A National Circulation

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Jno. 8:20).

VOL. 13, NO. 24

RUSSELL, KENTUCKY, SATURDAY, JULY 15, 1944

WHOLE NO. 335

Devoted to Evangelism,
Missions, and Bible Doc-
trines.

"Go ye into all the
world and preach the
Gospel."

I Should Like to Know . . .

1. — Explain Acts 19:12. . .
No explanation needed. It just states simple facts. It needs believing, but needs no explanation. God wrought "special," that is, out of the ordinary, miracles by Paul. All miracles are out of the ordinary in one sense; but "special" miracles are miracles, that were not common even among apostles or other workers of miracles in Bible days. Carrying handkerchiefs and other garments from an apostle to the sick was not the ordinary way of healing, even in the days of miracles. The only way you can answer folks, who claim that power today, is to show that their cures don't stay cured. And if folks just will go on and be fooled by them, you can't help it. Barnum said that Americans liked to be humbugged. There are scientific humbugs and medical humbugs and political humbugs and educational humbugs and business humbugs, as well

as religious humbugs. If folks will be humbugged, you just can't help it.

2. — Why use fermented wine in the Lord's Supper?

Because that is the kind the Master used in the institution of the Supper and the kind New Testament churches used in its observance. We know Corinth used that kind; for some of them drank too much and got drunk. Paul did not censure them for using the fermented wine, but for their turning a memorial ordinance into a social love-feast.

3. — With reference to God's dealings with the nations of the world, what is the difference in His dealings with the Jews as a nation and the other Gentile nations round about?

He will make an end of all nations but Jews. Jer. 46:28.

4. — Have Gentile Christians a Scriptural right to claim all the tem-

(Continued on page two)

Why Wine And Not Grape Juice Is To Be Used At Lord's Supper

Some several weeks ago, Elder W. C. Sparkman of Fort Lauderdale, Florida wrote the editor one of the most earnest and sincere letters ever received as to whether wine or grape juice should be used at the Lord's Supper.

Brother Sparkman said that for a long time he had thought that wine should be used, but that of recent date, he had been somewhat upset through articles published by the S. S. Times (Incidentally on reading these articles one is convinced that the author of them is a much better prohibitionist than a Bible student. He has allowed his prohibition views to warp his ideas as to God's Word).

In view of this request from Brother Sparkman, the editor is reprinting an article written by Elder T. P. Simmons, one of the editor's closest friends and the best Bible student he has ever known. May this article bring settled convictions to Brother Sparkman and many, many others on this important subject!

We have three reasons for holding that wine instead of grape juice should be used in the Lord's Supper. They are as follows:

1. CHRIST USED WINE IN THE INSTITUTION OF THE SUPPER. In order to ascertain this point we talked with one well-informed converted Jew and with one Jewish Rabbi. The former is Eld. Henry Singer, erstwhile Superintendent of the Hebrew Christian Mission of Detroit, Michigan. When asked on this point, Mr. Singer replied that the Jews of Christ's day used fermented wine in the Passover. Mr. Singer has a tract on "The Jewish Passover and the Lord's Supper," and in this tract he says: "EVERY JEW IN THE NIGHT OF THE PASSOVER MUST HAVE FOUR CUPS OF RED WINE." Reference to Prov. 23:31 will show what kind of wine "red" wine is. The other one consulted is "Rabbi" Abraham Feinstein of Huntington, W. Va. Mr. Feinstein, without hesitancy said that the Jews of Jesus' day used fermented wine in the Passover. And when asked if there could be any doubt of this, he

(Continued on page four)

HE GIVETH MORE GRACE

"He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction, He addeth His mercy,
To multiplied trials, His multiplied peace."

When we have exhausted our store of endurance
When our strength has failed ere the day is half done;
When we reach the end of our hoarded resources —
Our Father's full giving is only begun.

His love has no limit, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth, and giveth and giveth again."

— Annie Johnson Flint

Even Honest Methodists Repudiate The Mourner's Bench Due To It's Heresies

"Dear Bro. Fitz Gerald: — The Lord has powerfully revived his work on this circuit. At our camp meeting, which has just closed, one hundred and thirty joined the society, several of whom were powerfully converted. The 'old ship' is again afloat here."

In about six months after the camp meeting, these young converts and seekers, have become wilder and wicked than ever, another "revival meeting" is gotten up at the church house, when pretty much the same state of things observed at the camp meeting is acted over again; and at the close of this, perhaps the larger proportion of these seekers are brought through induced to profess regeneration. They honestly think that they are regenerated — they are told so. They join again and another flaming report appears in the paper. The reader would think the whole neighborhood had been converted and joined the Methodist church. From three weeks to three months the majority profess unregeneration — they have forgotten their fears, and their excitement has worn off and they return to their old forsaken sins —

GUARD YOUR LIPS

I would rather play with the forked lightning, or take in my hand living wires, with their fiery current, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to hurt their own souls and bodies.

You man often wonder, perhaps why your sickness is not healed, your spirit filled with the joy of the Holy Ghost, or your life blessed and prosperous. It may be that some dart which you have flung with angry voice, or in an idle hour of thought-

(Continued on page three)

Is The "Victorious" Life Movement Of The Sinless Perfectionists Scriptural?

"I have learned that, as I trust Christ in surrender, there need be no fighting against sin, but complete freedom from the power and even the desire of sin. I have learned that this freedom, this more than conquering, is sustained in unbroken continuance as I simply recognize Christ as my cleansing, reigning life." (Charles Gallaudet Trumbull in "The Life Wins," page 16).

"I know it is my duty to be perfect, but I am conscious that I cannot be. I know that every time I commit sin, I am guilty, and yet I am quite certain that I must sin — that my nature is such that I cannot help it. I feel that I am unable to get rid of this body of sin and death, and yet I know that I ought to get rid of it . . . It is my agonizing death struggle with my corruption that proves me to be a living child of God. These two natures will never cease to struggle so long as we are in this world. The old nature will never give up; it will never cry truce; it will never ask for a treaty to be made between the two . . . What a fight is that. It were worth an angel's while to come from the remotest fields of ether to

behold such a conflict" (Charles Had-don Spurgeon, "The Fainting Warrior," a sermon, Jan. 23, 1899).

In my early college days, I attended a Sunday School class taught by one well known for his knowledge of New Testament Greek. His learning, coupled with his pleasing manner of public discourse, whichever reflected his unfeigned Christian experience, impressed me greatly, and I came to anticipate with eagerness his weekly lesson.

Through some circumstance (I do not recall the occasion) he commenced a series of lessons on the theme the "Fullness of the Holy Spirit." I had never had any definite Christian instruction and, consequently, though I knew I had been saved by Christ, I was keenly sensitive of my need of a deeper knowledge of the Scriptures and a closer walk with Him. Naturally, under such conditions, I was more than ready to embrace any course of action which would make me a "real spiritual Christian" and not just an "ordinary" one.

Our teacher constantly appealed

(Continued on page two)

The First Baptist Pulpit

"THE OLD-TIME RELIGION"

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." — Jeremiah 6:16.

We are living in a chaotic age. The land marks of the centuries are being laughed at. The ancient foundations are being destroyed. Even the cornerstones of our spiritual civil-

ization are being violently assailed. I proved this beyond any peradventure of a doubt in my message of last Sunday evening (The Baptist Examiner, June 24, 1944). My text then was:

"If the foundations be destroyed, what can the righteous do?" — Psalm 11:3.

In that message, I endeavored to show that the very foundations are crumbling and being destroyed. The

home, the Lord's Day, the authority of God's Word, honesty, truthfulness, morality, and even spirituality — all these foundations have been shaken. They have been figuratively dynamited and blown to pieces by our arch enemy, even Satan himself.

THEOLOGY GONE

Even the theology of the Bible is gone. Very few people believe God's Word. In fact, with the majority, it

(Continued on page three)

THE PREACHER

The preacher has a good time. If his hair is grey, he is old; if he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays in his study, he doesn't mix enough with the people; if he is seen on the streets, he ought to be home getting up a good sermon. If he calls on some

(Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance \$50
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

I SHOULD LIKE TO KNOW . . .

(Continued from page one)

poreal and spiritual blessings that are promised the Jews in the Word of God.

No. Not all the temporal.

5. — *How do you harmonize Zech. 13:3, 9 with Rom. 11:26?*

No contradiction. The third part that is left in Zech. is the remnant of Rom. 11.

6. — *A so-called Baptist preacher said that Jesus had no certain church in mind, when He spoke of founding His church in Matt. 16:18. Was he correct?*

That preacher must have been a Seminary student. He isn't much Baptist. He was wrong. The Master used the word church some 23 times; in Matthew three times and in Revelation 20 times. In every instance except Matt. 16:18 the context shows that He used it of a local church, such as the church at Ephesus, etc. Where He spoke of a larger group than the local church, He always said churches. So that if you interpret Matt. 16:18 in the light of the uses of the word "ekklesia" by the Master in 22 other places, where it always means a local church, then it must refer to a local church in that passage also. If the word "ekklesia" means a local church then the church Jesus founded was a local church. That kills the theory of the brother and all other heretics of his type and stripe, that the church the Master founded and to which He promised perpetuity, was composed of all the saved for no local church is composed of all the saved in that community, much less of all the saved in earth and heaven. Since the Master used the word, church, only in the sense of a local congregation, and in no other sense, the then church He founded must have been a local congregation. All local churches are a "certain kind of churches." Even "Union" churches are a "certain kind" of churches. They are not Baptist churches nor Methodist churches nor Presbyterian churches nor Campbellite churches nor Mormon churches nor Catholic churches. They are like the mule; they are neither donkey nor horse, but they are a "certain kind of churches" all the same; just as the mule is a certain kind of animal. Now if the Master used the word ekklesia of a local church, and He always did, then the only way to find out what kind of a local church He founded, is to examine the Scriptures. Two facts will settle it for honest inquirers. First, the material out of which He organized

that church was all prepared by a Baptist preacher. The Master Himself and every apostle was baptized by that Baptist preacher. That would be very strong presumptive evidence, that it was a Baptist church He founded. But again, the Scriptures say that He "made and baptized disciples." That proves beyond the peradventure of a doubt, that it could not have been any other kind of a church. If He baptized only disciples; then He baptized no babies and that excludes all Pseudo-Baptist churches and proves that they are no kin to the church that the Lord Jesus founded. If Jesus made and baptized disciples and disciples were Christians, then He baptized none except such as were Christians or children of God before baptism. That shuts out Campbellites and Mormons and Adventists and all other churches, that baptize sinners to save them. Since He made and baptized disciples and commanded us to make and baptize disciples, that shuts out the Hardshells, for they never made a disciple in all their days. Pseudo-Baptist churches are all shut out for the Master did not baptize babies; Campbellites, Mormons, Adventists and other baptismal regenerationists are shut out because He baptized none but Christians; Hardshells are shut out because He made men disciples, as well as baptized them after they were disciples; so that by the process of elimination all others are excluded, except the Missionary Baptists. The church Jesus founded then must have been a Missionary Baptist church; for the material was all prepared by John and God called him "The Baptist" because he did the kind of work that none but Baptists do, namely, he baptized no infants, no seekers, no probationers, none except such as brought forth fruit meet for repentance, or in other words, none except such as had been made disciples or Christians before baptism. The church was founded during His earthly ministry, therefore must have been a Missionary Baptist church. To that church He gave the ordinances and the world-wide commission. That is why New Testament Baptist churches receive no baptism except Baptist baptism and admit none to the Lord's table except such as are members in good standing of New Testament or Missionary Baptist churches.

7. — *Is it Baptist for an association to be compelled to have an enlistment man against the will of almost every church in the association?* No, it is not. It is Romish or Episcopal. But this ought to be said. In most cases the State Board is not to blame. The District Board or some city church or pastor in the association are to blame. They want it and represent to the State Board that they need him and he is chosen on their recommendation.

Is The 'Victorious' Life Movement Of The Sinless Perfectionists Scriptural?

(Continued from page one)

to Scripture. He continually referred to that "victory through our Lord Jesus Christ" spoken of by Paul in I Cor. 15:57. He told us that if we walked in the Spirit we should not fulfill the lusts of the flesh (Gal. 5:16). I began to read certain tracts that distinguished between the life of most Christians, which was one of defeat, and that "higher life" of "habitual victory" over all "known sin." I read the testimonies of those who had received a wholly new conception and consciousness of Christ,

which was the secret of their overcoming life. They had always trusted Christ as their Saviour, but now they realized that Christ was not just an external Saviour from sins penalty but that He literally dwelt within them, identifying Himself with them in body and in soul, and becoming their very life. Paul says, "It is no more I that live, but Christ liveth in me"; and again, "To me to live is Christ." All I had to do to realize this "life on the highest plane" was to surrender completely to Christ and in simple faith trust Him to keep me from the power of sin. This I did, after some difficulty, and immediate victory over all known sin was mine (so I believed). I was delivered from the struggles of Romans 7 into the conquest and victory of Romans 8. I became so enthusiastic, as time went on, that I talked with others about my experience and sent tracts on the subjects to friends and acquaintances. So I continued for some time, thanking God each day for that moment-by-moment victory which was mine. Jesus Christ was now not only my Saviour but also my Lord, my life.

I never had another such experience, but gradually through the study of Scripture, prayer, consultation with other Christians, and meditation in my own heart, I became convinced that the matter of deliverance from sin was not so simple as I had supposed.

The teachers of the "Victorious Life" movement are no doubt for the most part sincere. Christians and especially are they to be commended in that they sense the lack of holy living on the part of God's people and are trying to do something about it. It is the means they use to accomplish this end of holiness of life — an end in itself very good — that we question. It is our desire to set forth some considerations which may help any who are perplexed to make a proper evaluation of the "Victorious Life" movement.

GREATEST SAINTS HAVE OPPOSED SINLESS PERFECTION

First, let it be noted that the greatest saints in the Church of Christ have always opposed the teaching set forth by present-day proclaimers of the victorious life. Were these teachers of victory to make a pilgrimage through the past, they would walk the centuries alone. They should visit Antioch and listen to the eloquent Chrysostom. Even in this early time they would hear the beginnings of a denial of their "freedom from all known sin" in those weighty words of the Antiochian preacher, "He who thinks he hath obtained anything, hath nothing." Or were they to leave Antioch and come to Africa to sit at the feet of a greater than Chrysostom, St. Augustine, they would hear the most ominous pronouncements against the sin of the human heart. All victorious life Christians plainly confess that they are delivered from the struggles of Romans 7 and walk in the light of Romans 8, but Augustine, who towers in greatness of mind and heart far above all ordinary mortals, confessed plainly that "the good which he would, he did not, but the evil which he would not that he did," thus making Romans 7 his common experience as he wrestled with the forces of evil.

Even Luther, a millennium later, though leader of the reformers in the greatest revival of the Christian church, seems to have made no progress over St. Augustine in this matter, for he too is a complete stranger to that habitual triumph over all the powers of known sin claimed by those who lead the life of victory.

He declared, with reference to the struggle of Romans 7, that this conflict between the flesh and the spirit "continues in us so long as we live, in some more and in others less, according as the one or the other principle is the stronger" (Chas. Hodge, "Commentary on Romans," 7:22).

Our travellers would not have progressed very far beyond Luther before they came to the immortal dreamer, John Bunyan, and heard his tale of the Pilgrim's Progress; but would they not be amazed that Christian struggled with his sinful self all the way from the wicket gate to the river Jordan? It is quite patent that Christian (or should we say Bunyan) never had such an experience as those who testify that they have learned "as they trust Christ in surrender, there need be no fighting against sin, but complete freedom from the power and even the desire of sin."

Had they paused to hear Bishop Berkeley, how surprised would they have been to hear the great seventeenth-century clergyman lament, "I cannot pray but I sin, I cannot preach but I sin. My every repentance needs to be repented of, and the tears I shed need washing in the blood of Christ" (A. W. Pink in "The Christian in Romans 7" page 10).

How they would have wondered when such an eminent divine as Jonathan Edwards, a century later, solemnly testified: "When I look into my heart and take a view of its wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me that, were it not for free grace, exalted and raised up to the infinite height of all the fullness and glory of the great Jehovah, I should appear sunk down in my sins below hell itself; far below the sight of everything but the eye of sovereign grace, that alone can pierce down to such a depth. And it is affecting to think how ignorant I was, when a young Christian, of the bottomless depths of wickedness, pride, hypocrisy, and deceit left in my heart" (Ibid. page 11).

John Newton was the author of

"Amazing grace, how sweet the sound That saved a wretch like me; I once was lost but now am found, Was blind but now I see."

But the victorious life advocates would have deemed him a miserably defeated Christian when he testified of himself, "I have lived hitherto a poor sinner, and I believe I shall die one. Have I then gained nothing? Yes, I have gained that which I once would rather have been without — such accumulated proof of the deceitfulness and desperate wickedness of my heart as I hope by the Lord's blessing has, in some measure, taught me to know what I mean when I say, Behold I am vile . . . I was ashamed of myself when I began to seek, I am more ashamed now" (Ibid. page 12).

The Higher Life movement of England, which was the forerunner of the one with which we are connected, was in vogue in the days of Spurgeon, and we find the young prince of preachers taking a positive stand against the whole movement. Said he, "I meet, I say, sometimes with brethren who feel contented with their spiritual condition. They do not ascribe their satisfactory character to themselves, but to the grace of God; but for all that, they do feel that they are what they ought to be, and what others ought to be but are not. They see in themselves a great deal that is good, very much that is commendable, and a large amount of excellence, which they can hold up for the admiration of others. They have reached the 'higher life,' and are wonderfully fond of telling us so, and explaining the phenomena of their self-satisfied condition" (a sermon "Onward," May 25, 1873). "It will be an ill day when our brethren take to bragging and boasting and call it 'testimony to the higher life.' We trust that holiness will be more than ever the aim of believers but not the boastful holiness which has deluded some of the excellent of the earth into vain glory, and under which their firmest friends shudder for them."

mount of excellence, which they can hold up for the admiration of others. They have reached the 'higher life,' and are wonderfully fond of telling us so, and explaining the phenomena of their self-satisfied condition" (a sermon "Onward," May 25, 1873). "It will be an ill day when our brethren take to bragging and boasting and call it 'testimony to the higher life.' We trust that holiness will be more than ever the aim of believers but not the boastful holiness which has deluded some of the excellent of the earth into vain glory, and under which their firmest friends shudder for them."

TRUMBULL OR SPURGEON WRONG

If the reader is in doubt as to Spurgeon's position, he is invited to read the two selections at the beginning of this article. It is my opinion that these two statements are so diametrically opposed that they cannot possibly be construed as two different ways of saying the same thing. Honesty compels us to admit that only one of these men can be right, and if Charles G. Trumbull is right, then Charles Haddon Spurgeon was at best an "ordinary" and "defeated" Christian.

In the next place it should be noted with respect to the "Victorious Life" movement that it not only runs counter to the teaching of the greatest saints, but it also makes a sharp distinction between accepting Christ as Saviour and surrendering to Him as Lord. All Christians have accepted Christ as their personal Saviour from the guilt and penalty of sin, but not all, say the victorious life leaders, in fact only a few, have "surrendered absolutely to Christ," and have added deliverance from the power of sin. Now herein are many difficulties for one who studies the Bible. To begin with, the Bible teaches everywhere a present, progressive deliverance from the power of sin within us as a definite part of our salvation.

Paul says, "Not as though I had already attained, either were already perfect: but I follow after, if any may apprehend that for which I am apprehended of Christ Jesus" (Phil. 3:12). He writes to his Corinthian converts, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). Consistent with these words is Peter's exhortation, "But grow in grace and in the knowledge of our Lord Jesus Christ" (2 Peter 3:18).

Not only does the Bible teach the progressive nature of the Christian's deliverance from sin but it likewise assures us that this deliverance belongs to all true Christians and does not draw any line of cleavage between those who have surrendered and those who have not, though it does recognize differing degrees of sanctification. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:5,6). "We are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them" (Eph. 2:10). Now, any true Christian, whatever may be the plane of his achievement or stage of his sanctification, can point to such a "we" and say, "That includes me." There is no distinction in the Bible between ordinary Christians and triumphant

(Continued on page four)

THE OLD-TIME RELIGION

(Continued from page one)

is not God's Word, it is merely another book. In the sermons that are preached, moral essays have taken the place of the blood of Jesus Christ. The fire has been burned out of hell; God has been taken out of the baptism; faith has been taken out of salvation; and life has been taken out of the grave. Actually, in the main, preachers are delivering a twentieth century gospel which will send souls to a first century hell! Certainly it is true that the foundations of life are being destroyed; and in the midst of these destroyed foundations, our only hope is to turn back to the old time religion to which Jeremiah refers.

I

The old time religion includes a belief in a personal God who created all. Nobody but a fool denies this. "The fool hath said in his heart, There is no God." Psalm 14:1. It is interesting to notice that this statement from the fool comes; not from his head, but from his heart. He has no reason in his mind to offer as to why He merely says this because he wants to believe it in his heart.

DESIGN PROVES DESIGNER

To prove the design of the universe is to prove the very existence of God. There can be no design without a designer. Design itself necessitates a designer. Everywhere there is law and order and symmetry. There can be no law, nor order, without one to order it. There can be no symmetry without one, to make symmetrical. Just how anyone could look at this universe with all of its design, law, order, harmony, beauty, and perfection, and then doubt the existence of God, is beyond me.

Long ago, the Psalmist emerged from his tent at night to look up toward the heavens. The birds, beasts and other noises of the night called in vain for his attention. Rapt with the thought of God, he looked at the moon. It took its place in a pale blue Syrian sky, and then saw the stars as they filed out one by one as the golden sentinels of the night. Then it was that the Psalmist, realizing that all this betokened the existence of God, wrote:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained:

"What is man, that thou are mindful of him? and the son of man, that thou visitest him?" — Psalm 8:3-4.

In the morning time, as the same Psalmist began his days work, he looked again toward heaven and then looked around about him at the earth and God's handiwork. On beholding evidences of God, both in the heavens and on earth, he said:

"The heavens declare the glory of God; and the firmament sheweth his handywork." — Psalm 19:1.

Years ago I read a striking incident of an infidel and an Arab who were traveling over the Arabian sands. When the Arab prayed, the infidel laughed at him and asked, "How do you know there is a God? You can't see Him." Then the old Arab pointed to an hoof print in the sand and asked, "What is that?" Of course, the infidel immediately replied that it was a camel's track. When the Arab questioned him as to how he knew it was, since he didn't see the camel, the infidel replied that though he did not see the camel, he knew it was the track of a camel. Then it was that the old

Arab, with the majesty of God covering him, unfolded his arms toward the sky and said, "Look at the tracks of the hand of God."

MASTER MIND

I recently read a description of the bridge over the Mississippi River at Vicksburg which is two miles long. It is used by the Illinois Central Railway. In that two miles of space over the river, millions of tons of steel are stretched there. Suppose that I were to tell you that it just tumbled down out of the sky. I have an idea that you would know at once, and would say, that I was a fool. And you would be exactly right. Back of every nut and bolt and piece of steel, was a master-mind who planned it all. But what is that bridge in comparison with this earth? Surely back of all of this world and the worlds we know to be, is the master-mind of God.

I have a very definite conviction tonight that the world does not believe this. God has been completely crowded out of the philosophy and thinking of the world. Yet, this is the first element of the old time religion which the world needs tonight. It is one of the "old paths" concerning which Jeremiah speaks. How we need to turn back to them now!

II

The old time religion includes not only a belief in a personal God who created all, but also a belief in the Bible as God's revelation and the only guide book home. God is real to me, and the Bible is real to me.

Every word in the Bible is inspired of God. There is nothing more prominently taught in the Scriptures than its verbal inspiration. Listen:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." — II Timothy 3:16.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." — II Peter 1:21.

"As he spake by the mouth of his holy prophets, which have been since the world began." — Luke 1:70.

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." — John 3:34.

Truly this book, every word of which is God breathed and God inspired, is the guide book and final authority which this generation needs today.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to this word." — Psalm 119:9.

"Thy word is a lamp unto my feet, and a light unto my path." — Psalm 119:105.

Truly this Bible is the only guide book which we have home. I can imagine a traveler lost in a storm. A dark valley filled with dangerous chasms spreads out before him. There is no light to guide him. A terrific storm rages about him. While the thunder roars, lightning flashes, and the earth trembles beneath his feet, he stumbles, but again rises, bleeding and bruised. By a flash of lightning, he reads an old, battered sign which says, "This way home."

Later, he finds another sign, and still another, each reading the same, "This way home." Then as daylight grows nearer, he stands before a steep mountain and sees the index finger of a sign pointing up and saying, "This way home." When he reaches its peak, he sees before him the City of God — the New Jerusalem. Do you know the meaning of this

parable? That first sign board was Genesis, while the second was Exodus, and on through all the books of the Bible. Each of them is a guide book which points us home.

Tonight, the world has tried every form of government from an absolute monarchy to absolute communism. Every scheme and system of philosophy that man could devise has been brought into existence. Every panacea and remedy which could be imagined has been offered that man might be led through the miasma of this world's wilderness. Yet, all these have failed and will fail. What the world needs tonight is to turn back to the old time religion, which includes, among other things, a belief in the Bible, for it is truly a revelation from God — the only guide book which we have to eternity.

III

The old time religion also includes a belief that man is a sinner. Some may say that man has erred or that he has made mistakes. Some may say that man has failed to live up to his highest ideals, but God says that man is a sinner! Listen to these Scriptures:

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." — Isaiah 53:6.

What then; are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

"As it is written, There is none righteous, no, not one;

"There is none that understandeth, there is none that seeketh after God.

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

"For all have sinned, and come short of the glory of God." — Romans 9-12, 23.

"The heart is deceitful above all things, and desperately wicked: who can know it?" — Jeremiah 17:9.

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." — Galatians 3:22.

AKIN TO ADAM

No one in all the human family is exempt from this accusation that man is a sinner. Some folk boast of their family connections. Well, I am related to the first family that ever lived in this world. I am related to Adam, and the thing that he was noted for most of all was the fact that he was an outstanding sinner — I am just like him. Some pride themselves in the fact that they are members of one of the first families in America. Very few take pride in the fact of their relationship to Adam.

In the main, the world doesn't believe that man is a sinner. It is practically impossible to get men to admit that they have sinned. Yet this is God's declaration to us.

Sin is just as old as the human family, for it began in the first family. This is the old time religion that I am concerned about. I would to God that it might be possible to get every one turned back to it — just to realize that each one is a sinner in God's sight.

IV

The old time religion includes the belief that men must be born again.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his

mother's womb, and be born?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

"Marvel not that I said unto thee, Ye must be born again." — John 3:3-5,7.

You don't need church membership or baptism for salvation. A good life with plenty of morality and a sprinkling of religion will never save anyone. Living up to the ten commandments to the best of your ability or living up to the "Golden Rule" will not guarantee entrance to Heaven. These things are all superfluous. This world needs to turn back to a belief in the new birth.

This is an absolute necessity. Every one would be better never to have been born, than, having been born, not to be born again. That is what Jesus said about Judas.

"The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." — Mark 14:21.

JUDAS' FUNERAL

Doubtless Judas had a typical funeral, with a costly casket smothered with flowers. If he lived today, I am sure that they would have found some preacher who would tell about Judas' good deeds and how he had gone to his reward, and they might even erect a tombstone saying, "A sleep in Jesus." But remember that all the while, God was engraving another message: "Good were it for that man if he had never been born." Listen if you are born but once, you die twice, but if you're born twice, you die but once.

V

Finally, the old time religion includes a belief that the only way to escape hell and enter Heaven is through the shed blood of Jesus. I make no apology for preaching so often about the blood of Jesus. It is the only way of salvation.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." — Hebrews 9:22.

It is most interesting to me to notice that there is not any way for a man to get out of hell once he goes there, and there is only one way to keep out of hell, and that is through the shed blood of Jesus, God's own dear Son.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

"But with the precious blood of Christ, as of a lamb without blemish and without spot." — I Peter 1:18, 19.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." — I Peter 2:24.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." — Revelation 7:13, 14.

BLOOD SAVES FROM ALL SIN

How I do rejoice tonight that through that blood, all of our sins can be forgiven. The sins of yesterday, today, and tomorrow are all washed white as snow in that fountain filled with Jesus' blood.

"The blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:7.

This, then, beloved, is the old time religion which the world needs tonight.

Ordinarily when we speak of the old time religion, many misunderstand. Those who use this term usually have in mind a mourners' bench, with plenty of excitement and emotion and a big religious hullabaloo. The hertics or this type usually speak of such an experience as the old time religion. There is nothing

MOURNER'S BENCH IS MODERN

ancient about this, for the mourners' bench and that type of religious expression are scarcely more than one hundred years of age. That for which I contend this evening is not only as old as the cross, but as old as creation — yea, even as old as God Himself.

The old time religion which the world needs so badly tonight includes, therefore, a belief in a personal God, a belief in the Bible as God's revelation and God's only guide book, a belief that the only way for man to escape hell and enter Heaven is through Jesus' blood. How I do pray that you might turn from all modern means and methods of religious devotion and turn tonight to a definite and complete acceptance of the old time religion.

What a blessed promise Jeremiah gives to the one who thus turns, for he says, "Ye shall find rest for your soul." The only place that you can find "soul rest" is in the Lord Jesus Himself. If you have rest or peace tonight apart from Him, then yours is a false rest and a false peace.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." — Proverbs 14:12.

SCOURGE OF BUGS

There was a scourge of bugs on the east coast a few years ago at the entrance of New York harbor. There stood a great lighthouse 200 feet above the water. The glass in this lighthouse is one inch thick. In a storm one night, the bugs beat against the glass of this lighthouse, and the next morning over five acres of ground surrounding this lighthouse the bugs lay in death two feet deep. Well, every man who refuses to believe God and the Bible and who rejects the old time religion and who fails to make the Lord Jesus Christ lord of his life, is one of those bugs. He is beating himself against the light that my mother taught me of. He is beating himself against the light that Moses and Jeremiah saw and taught. I implore you, don't beat yourself to death against the light of God. Receive Him now and be saved.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." — John 1:12.

GUARD YOUR LIPS

(Continued from page one)

less gossip, is pursuing you on its way, as it describes the circle which always brings back to the source from which it came every shaft of bitterness, and every idle and evil word.

Let us remember that when we persecute or hurt the children of God, we are persecuting Him, and hurting ourselves far more.

Lord, make me as sensitive to the feelings and rights of others as I have often been to my own, and let me live like Thee.

— A. B. Simpson

Why Wine And Not Grape Juice Is To Be Used At Lord's Supper

(Continued from page one)

replied in the negative. We also wrote the American Board of Missions to the Jews of Brooklyn, N. Y., about this matter. Our letter was answered by J. Hoffman Cohn, General Secretary. He said: "EVERY JEW KNOWS THAT THE PASS-OVER SUPPER MUST BE CELEBRATED BY THE DRINKING OF REAL WINE, AND NOT UNFERMENTED GRAPE JUICE... YOU WILL FIND ALL THIS FULLY CORROBORATED IF YOU WILL CONSULT THE JEWISH ENCYCLOPEDIA, WHICH IS THE MOST DEPENDABLE AND AUTHORITY ON ALL MATTERS JEWISH."

Now there is absolutely no satisfactory reason for assuming that Christ broke with Jewish usage on this point and used grape juice in the farewell Passover. Some arrive at this conclusion by reasoning in a circle. This deprives the conclusion of any force. Also the conclusion is false because the premise that all drinking of wine is essentially wrong is false. This is assumed in the face of the fact that Christ turned the water into wine at the wedding in Cana. The remark of the ruler of the feast proves that this was real wine and not just grape juice. This is assumed also in the face of the fact that just before His death Christ drank "vinegar" (Mark 15:36; Matt. 27:48; John 19:28-30), which, according to Thayer, Broadus, Hovey and W. N. Clarke (the latter three being writers in "An American Commentary on the New Testament") was the sour wine that the soldiers drank. Also we find Paul exhorting Timothy to take wine as a medicine (I Tim. 5:23). And it was only the excessive use of wine that was forbidden to bishops and deacons (I Tim. 3:3, 8; Titus 1:7). A. T. Robertson of the Southern Baptist Theological Seminary, of world-wide reputation as a scholar, said in a letter under the date of Sept. 14, 1927: "I KNOW NO REASON IN THE WORLD WHY THE WINE MENTIONED IN THE NEW TESTAMENT WAS NOT REAL WINE. THE JEWS USED IT DILUTED WITH WATER (ONE-THIRD WINE, TWO-THIRDS WATER)". J. W. Porter, editor of the American Baptist and also of quite a reputation as a scholar, being mentioned in "Who's Who" of America, takes the position that the wine at the marriage of Cana was fermented wine. He said, in a letter under the date of Sept. 17, 1927: "IN JOHN 2:9, 10 THE GOVERNOR OF THE FEAST SAID: 'EVERY MAN AT THE BEGINNING DOTH SET FORTH GOOD WINE, AND WHEN MEN HAVE WELL DRUNK, THEN THAT WHICH IS WORSE; BUT THOU HAST KEPT THE GOOD WINE UNTIL NOW.' HERE THE REFERENCE IS CLEARLY TO THE FACT THAT AFTER MEN HAD DRUNK FREELY OF THE GOOD WINE, THEY WOULD NOT SO EASILY DETECT THE DIFFERENCE, OWING TO THE EFFECT OF THE WINE. GRAPE JUICE DOES NOT STIMULATE, AND WOULD MAKE NO SENSE USED IN THIS CONNECTION." Editor Porter said further: "DR. JOHN A. BROADUS, WHO IS GENERALLY REGARDED AS ONE OF THE WORLD'S GREATEST GREEK SCHOLARS, TAKES THE POSITION THAT IT WAS WINE, AND NOT GRAPE JUICE. IN

FACT, NO ONE, SO FAR AS MY INFORMATION EXTENDS, EVER QUESTIONED THE FACT THAT IT WAS WINE UNTIL IN RECENT YEARS." Peloubet's Bible Dictionary says: "IT HAS BEEN DISPUTED WHETHER HEBREW WINE WAS FERMENTED; BUT THE IMPRESSION PRODUCED ON THE MIND BY A GENERAL REVIEW OF THE ABOVE NOTICES IS THAT THE HEBREW WORDS INDICATING WINE REFER TO FERMENTED, INTOXICATING WINE." Again: "A GREAT ATTEMPT HAS BEEN MADE TO PROVE THE WINE DRUNK AT THE LORD'S SUPPER UNFERMENTED, BY AND FOR THE SAKE OF TEMPERANCE WORKERS OF OUR DAY AND NATION. SUCH ATTEMPTS ARE APT TO DO MORE HARM THAN GOOD, AMONG THOSE FAMILIAR WITH EASTERN CUSTOMS TODAY, OR THE HISTORY OF THOSE NATIONS. BUT THE APOSTLE PAUL HAS STATED THE CASE FOR TOTAL ABSTENANCE IN ROM. 14 IN SUCH A WAY THAT DOES NOT NEED THE TREACHEROUS AID OF DOUBTFUL EXIGESIS FOR ITS SUPPORT."

The writer is a prohibitionist; always has been and always will be. But he will not let the fact so prejudice him as to blind him to scriptural facts and cause him to evade those facts. Prohibition does not need this in its defense. It is today a social necessity because of the abuse that has been made of alcoholic drinks. And had alcoholic drinks always been confined to wine, prohibition would probably never have been necessary. However, the writer is a total abstainer from all alcoholic drinks except for sacred or medical purposes.

2. THE CHURCH AT CORINTH USED WINE AND RECEIVED NO CORRECTION FROM THE APOSTLE PAUL IN THIS MATTER. We know that the church at Corinth used wine because through abuse of the supper some became drunk (I Cor. 11:21). A Greek lexicon will show that the Greek word here means exactly what we commonly understand from the English term "drunken." Other cases of the use of the same Greek word (methuo) will be found in Matt. 24:49; Acts 2:15; I Thess. 5:7. Concerning the word in I Cor. 11:21 we read from "An American (Baptist) Commentary on the New Testament": "THE WORD ITSELF MEANS IS DRUNK, AND NOTHING SOFTER. THE PASSAGE IS CONCLUSIVE AS TO THE WINE USED BY THEM AT THE LORD'S SUPPER." Now the fact that under such circumstances the Apostle Paul did not prohibit the use of wine is a very strong argument indeed for the use of wine. Argument from silence is not always strong or even valid; but in this case it is strikingly both. Surely, if it had been improper to use wine in the Lord's Supper, the apostle would have said so, since some had done such an unseemly and vicious thing as to get drunk on the wine. It is said today by some that it ought not to be used because it puts temptation before the weak. Was not Paul as much concerned for the weak as these are? We know from his writings that he was supremely concerned for the weak. Then he must have had some conscientious scruple that prevented his forbidding the use of wine! Marcus Dods says: "ALTHOUGH THE WINE OF HOLY COMMUNION HAD BEEN SO BADLY ABUSED, PAUL DOES

NOT PROHIBIT ITS USE IN THE ORDINANCE. HIS MODERATION AND WISDOM HAVE NOT IN THIS RESPECT BEEN UNIVER-SALLY FOLLOWED. ON INFINITELY LESS OCCASIONS ALTERATIONS HAVE BEEN INTRODUCED INTO THE ADMINISTRATION OF THE ORDINANCE WITH A VIEW TO PREVENTING ITS ABUSE BY RECLAIMED DRUNKARDS, AND ON STILL SLIGHTER PRETEXT A MORE SWEEPING ALTERATION WAS INTRODUCED MANY CENTURIES AGO BY THE CHURCH OF ROME."

Now, in the face of Paul's failure to forbid the use of wine in the Lord's Supper in the light of the fact that some of the members of the church had actually gotten drunk at the time when the supper was supposed to be celebrated, what shall we say of those today who oppose the use of wine in the Lord's Supper through fear of injuring the weak? Their argument sounds very much like the argument against immersion for baptism on the ground that it is indecent.

3. THE SYMBOLISM OF THE SUPPER DEMANDS WINE. On this point we find some very curious reasoning on the part of some in insisting on grape juice for this same reason. We find a Seventh Day Adventist paper thus contending. Also a Sunday school paper for young people published somewhere in the North. And this is the contention of one converted Jewish rabbi to whom we wrote. But that this contention is false and that grape juice does not contain leaven (a type of sin and evil) ought to be apparent to any one upon a moment's reflection. If grape juice did not contain leaven, it would not ferment. In answer to our query concerning this matter, Frederic J. Haskin, Director of Information Bureau at Washington, D. C., gave the following significant reply: "THE BUREAU OF PLANT INDUSTRY OF THE U. S. DEPT. OF AGRICULTURE SAYS THAT GRAPES NATURALLY CONTAIN A LEAVENING AGENT AND THAT THIS IS PRESENT IN THE JUICE." Does the Bureau of Plant Industry know what it is talking about? We invite proof to the contrary. Then comes the question as to what becomes of the leaven in the process of fermentation. In answer to this Mr. Haskin continues: "THE LEAVEN IS USED UP IN THE PROCESS OF FERMENTATION SO THAT THE FINISHED PRODUCT OR WINE DOES NOT CONTAIN ANY." Therefore, we contend, that it takes fermented wine to match unleavened bread, and that the former is as essential as the latter. The fruit of the vine that properly represents the sinless blood of Christ must not have any leaven in it. Therefore, wine should be used.

But some one asks if the use of wine in the Lord's Supper is not a violation of the Eighteenth Amendment and the Volstead Law. We answer that it is not; but if it were, we would be under obligation to obey God rather than men (Acts 5:29). But happily the Eighteenth Amendment and the Volstead Law prohibit intoxicants only for "beverage purposes" and exempt wine used for "sacramental" purposes. But someone asks what is to be done about the fact that many have made when young never to touch any intoxicants. We reply that scriptural consistency and the proper commemoration of the Lord's death should come before a

pledge or anything else. It is better to break a pledge than to fail to properly keep this memorial. God does not hold any one responsible for the keeping of a pledge that hinders him in properly honoring Christ. Stick to your pledge in general, for it is a good one; but do not let it come between you and the proper observance of the memorial of Christ's death. To do so would be a sin.

THE PREACHER

(Continued from page one)

poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him to do better. — Author Unknown.

IS THE "VICTORIOUS" LIFE MOVEMENT OF THE SINLESS PERFECTIONISTS SCRIPTURAL?

(Continued from page two)

Christian, as such a view necessitates. Every last one of us may sing of that blood which shall "be of sin the double cure" because "God hath from the beginning chosen us (all Christians) to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). To be sure, reference is made to babes in Christ and to carnal Christians, but these are not a distinct type of Christian—they are those who have not yet grown to any fullness of grace. And what Christian does not feel that he is carnal, and alas, so different from the "spirits of just men made perfect?" The truth is, every Christian has gained a victory which he never had in his unregenerate days, and the only difference between Christians is one of degree, not of kind.

Furthermore, and this is important, were it possible to have victory over all known sin (a thing impossible for anyone who knows, as Bishop Berkeley did, what sin really is) still this would be but a deliverance from sinful acts and not from a sinful heart. The victorious life does not claim deliverance from the sinful heart itself, and herein its teachers reveal a misunderstanding of the relation between the internal motive and the overt action; and they likewise reveal a misunderstanding of the method of sanctification which is founded on this relation. They profess to keep the sinner, remaining a sinner, free from actual transgressions. What a poor salvation is this! Does the Holy Ghost make us act like saints, or does He make us saints? He does not take possession of our members and work them — thus despite our sinful hearts producing a series of good acts as our life manifestation. He cures our sinning by curing our sinful hearts; He makes the tree good that the fruit may be good; He cleanses the fount that the stream may flow pure, and that progressively (Cf. B. B. Warfield, "Studies in Perfectionism," Vol. II, pages 579-80).

PERFECTIONISM PERVERTS SCRIPTURE

Another weighty consideration against the victorious life doctrine is that it invests the human will, which is itself perverted, with ultimate authority and freedom to choose whether one will have victory or defeat. Victory depends finally not on Christ at all, but on our free will. Is it not infinitely more reassuring to know, as the Scriptures teach, that one's deliverance from sin does not depend ultimately on his continuous willing

to be delivered, but on a Saviour who "worketh in you both to will and do his good pleasure?" To be every sinner delivered wills to delivered; but he never would be willed, had not Christ who delivered put it into his heart so to desire, therefore, in the last analysis, "it is not of him that willeth, nor of that which runneth, but of God who giveth mercy," "as He saith to Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.' How much better is this than the 'if-religion' that God 'gives a chance' to make it possible for us to permit Him to win the victory!"

Perhaps the emphasis which, above all others, made me wary of whole doctrine is to be found in statements as: "The Victorious Life is the life of overcoming sin by the miraculous fact that the very desire for sin is taken from you: you do not want to do anything you know to be sin." ("Victory in Christ," page 10 by Chas. G. Trumbuss); "effortless freedom from sinful impulse" ("The Christians Lose Sinful Desires," page 10); "victory is not an attainment but an abatement. It is not something to get by working for it; it is something that is given you as an outright gift." ("Victory in Christ," page 24). We don't need to agonize about it, we don't need to work for it. The more we work and the more we agonize, the more we prevent or postpone what He wants to give us now. We are told not to struggle against sin, but "simply let Christ dispose of it, while we stand by like onlookers." (Cf. B. B. Warfield's "Perfectionism," in loc.).

How strikingly different is Paul's declaration as he wrote towards the end of his life from a Roman prisoner to incite in the Philippians more effort toward holiness, casting his own mighty struggles in the figure of a runner who puts forth every effort to win the prize! "Brethren, I count not myself to have apprehended this one thing I do, forgetting things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." If Paul could say "I count not myself to have apprehended," where shall we be found? If the chief of the apostles pressed toward the mark with all his soul, shall we seek for an "effortless non-agonizing 'free gift'?"

Reflect upon him who here speaks of this is the man who most nearly approached the excellencies of his Divine Master. Let us therefore put on as he did "the whole armour of God" that we may be able to stand against the wiles of the devil." Let us wrestle as he did against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Let us fight with him the good fight of faith, that we may say with him "I have fought a good fight, I have finished my course, I have kept the faith." — Reprinted from The Presbyterian Guardian.

Elder J. F. Thomas, one of the supporters of this paper since its inception, who has sent us many subscriptions from time to time, recently celebrated his 80th birthday by preaching for the Sixth Avenue Baptist Church of Knoxville, Tennessee, on that date. He says, "I read your paper with delight." Our best wishes for many more birthdays for this man of God.